

Miscellaneous.

REVIVALS.

(An address delivered in Tremont Temple, Jan. 14, at the annual meeting of the Evangelical Alliance of Boston, by REV. LOUIS ALBERT RANKS, pastor of St. John's M. E. Church, South Boston.)

I shall use the term "revivals" in the popular sense—a time of special and extraordinary concentration of the minds of the community, both in and out of the church, upon spiritual concerns; a time when the whole, or a larger portion, of the church is aroused to the importance of conscious spiritual life, and becomes especially zealous for the conversion of others.

Revivals are, in my judgment, absolutely necessary to the highest and noblest success of the Christian Church. The late Dr. Holland made a statement in *Scribner's Magazine*, in June, 1877, which has been copied into the *Encyclopaedia Britannica* as a part of the definition of revivals. He says: "Revivals have become necessary to the advance of Christianity, simply because of the incompetency of the ordinary preaching; and the moment the revivals come, the preaching changes, or it changes before they come." I am perfectly in harmony with the criticism on the "incompetency" of much of our preaching to produce revivals. But I do not agree with the sentiment expressed that revivals are unnecessary in a church which has in the highest and best sense "competent" preaching.

I am aware of the popular theory abroad that the ideal church is one that enjoys perpetually the revival spirit; where souls shall frequently be converted at the regular public services. I believe in that as far as it goes, with all my heart. I believe that such a condition of church life, though at present rarely realized, is, nevertheless, possible and practicable. The New York *Herald* said editorially, a few weeks ago, that wherever there was a pulpit on fire, there would be a crowd of people to see it burn; and if the pulpit is flaming with holy fire the church will ignite, and, week by week, some unlighted spiritual natures will be melted down and reclaimed. But such a condition only makes frequent revivals the more imperative, in accordance with the universal law which enlarges responsibility with every added resource or widened opportunity. About such a burning pulpit and glowing church there will be attracted scores, and many times hundreds, of men and women who are drawn by the Gospel warmth and welcome, but who are so chained by the icy fetters of passion and association, that what you melt down in the one or two hours on the Sabbath, is congealed again, with added ice of worldliness, in the six intervening days of the week. But the revival comes, and the combined heat of the whole church is brought to bear on these cold hearts; the melting process is kept up day after day, until the thawed and penitent soul exclaims,—

"I yield, I yield;
I can hold out no more;
I sink by dying love compelled,
And own Thee Conqueror."

Buffon, by collecting several hundred small mirrors, and causing the flame of a galvanic battery to play upon their focal centre, melted in two minutes the hardest metals, and set wood on fire at a distance of two hundred feet. So the wise minister who collocates his several hundred Christian mirrors, and by faith, and prayer, and the preaching of God's Word, brings to bear the battery of heaven on their focal centre, has a heat that melts the moral icebergs of his congregation, that he was otherwise powerless to permanently effect.

Now I desire to speak of two classes of hindrances or preventives. The first is in the ministry. There is a class of ministers who believe in revivals, who wish they could have revivals in their churches, but who lack the faith and courage necessary to make them use the methods marked out in the Bible and in the experience of the church, and dare everything in a bold effort to secure a revival. It is said that Admiral Farragut the reasons why he failed to enter Charleston Harbor with his fleet of ironclads. He gave this and that and the other reason. Farragut remained silent till he was through, and then said: "Ah, Dupont, there is one reason more." "What is that?" "You did not believe you could do it." And I am convinced that that is the reason why many admirable ministers, in many regards successful, yet go sad on their way without revivals. Some ministers do not preach with any set purpose of convicting men of sin, or of drawing them to immediate repentance and acceptance of Jesus as a personal Saviour. Ministers who awaken revivals by their preaching, do so on purpose, and they make every thing bend to that object. They pour the whole flood of their physical, mental and spiritual energy down the sluiceway which leads to the one which turns the sinful heart in repentance to the Cross. A young English clergyman, who had preached a learned and logical, but Christless and therefore powerless, sermon, tried to turn aside the searching criticism of a faithful old minister by saying, "Christ was not in the text." The old gentleman replied: "Don't you know, young man, that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?" "Yes," said the young man. "Ah," said the old minister, "and from every text in Scripture there is a road to the metropolis of the Scriptures—that is Christ. And," said he, "I have not yet found a text that hasn't a road to Christ in it. If I should, I would make one. I would go over a hedge and a ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savior of Christ in it." A revival of tender, but straightforward, heart-searching presentation of Jesus, as

the only salvation of sinful men and women, is one of the imperative demands of the hour.

Last year, after a Lake Michigan steamer went down in a gale, and over forty lives were lost, it came to light that some of the drowned would have been saved if it had not been for the fact that some of the life-preservers were filled with grass instead of cork. That fearful cheat was possible because the grass is cheaper than the cork, and the substitute had secured somebody's approval. The grass "preserver" becomes saturated in about an hour, and is then a burden to the shipwrecked human being who has been deceived into the fearful experiment. Miserable a cheat as that was, it is not more miserable than the Christless gospels, by which it is, in some quarters, proposed to float immortal souls 'mid the gales of care and sorrow, of life and death. Only on the bosom of the crucified Redeemer is there a safe refuge.

Another hindrance, which lies at the foundation of the whole question, is the frequent lack of a democratic spirit in the church. There is in all our churches a constant tendency toward an aristocracy of some kind. It may be money, or brains, or social standing, or something else, but that tendency has to be contended against everywhere. Churches under the domination of an aristocratic spirit, do not have revivals. The reason is not hard to find. Such church aristocrats get practically to have a creed like this: "Some souls are very valuable; the souls connected with our set most valuable of all. It would be a great calamity if the son of Dr. Long Purse, or the daughter of Banker Big Wallet, or the brother of Prof. Gold Speculations, should go to the bad and be lost, but the common crowd are of a different order of being." Some of these good aristocrats would go a little farther, and open their plectric pocket-books to help send an evangelist to preach the Gospel to the "common people" in some mission chapel. But the idea of using their aristocratic temple, with all its elegant appointments, as a battle-ground for the souls of the perishing masses, never seriously occurs to them. Now, churches do not have revivals while the members feel that way. The revival spirit is not contagious among that class. No vaccination was ever a more perfect refuge against small-pox; they are not in danger of even the varioloid. Revivals do not come until a church is imbued with the conviction that an immortal soul is worth more than anything else on earth, and that it is as great a calamity in the sight of God that the back-driver's son or the washerwoman's daughter should go wrong, as the proudest scion of nobility on the footstool. Many city churches are languishing for just that influx of new life that would come with a revival of the democratic spirit, which would give the working people a welcome, with a warm human sympathy that would overcome the widespread conviction among them that they are not wanted.

Many churches do not have revivals because they have settled down into a sort of religious club life, and are congratulating one another that they are having a comfortable, soothing journey from suburban villas to glory. Oh, for some flash of heavenly lightning to awaken such churches to the fact, as Hugh Price Hughes well puts it, that "the mission of the church is not to coddle saints, but to collar sinners."

The Methodist Times of London tells a good story of an aristocratic brother, who did not propose to be justified, either physically or spiritually, by the common people. A few years ago a most successful Wesleyan missionary was stationed at a stately old chapel in the west of England. On the first Sunday morning he found a poor congregation, and instantly decided to mend it. He proposed an out-door service before the evening service, and, of course, found all the young people ready to follow him. The result was that in the evening the chapel was full. On the next Sunday night it was crowded. The next day was the quarterly meeting. When the business of this meeting was cleared away, an elderly and very reverend-looking trustee addressed the meeting. He wanted to know whether a new minister had power to do as he liked in holding out-door services? The old man was profoundly moved. He had attended that chapel for forty years, and for the first time in his life, on the last Sunday evening, he had actually been unable to get into his seat. The chapel was positively full of "common people!" The new minister, instead of feeling the horror of his position, shouted "Glory!" and he went on to remark that the Conference had sent him there to fill that chapel, and he meant to do it. If the dear and reverend brother who had spoken objected to the common people coming into the sanctuary, he would better go elsewhere where there were no common people, for all the reverend brethren in the world would not deter him from trying to save souls. The dear old man did go elsewhere, and the people were saved. A great revival swept over the community, and the hitherto empty and useless old chapel became the centre of a mighty religious influence. They call that sort of work, across the Atlantic, "the forward movement." May the free winds carry it over all seas, and all our sails fill with the holy energy of "the forward movement!"

SOME QUESTIONS.

BY REV. H. W. CONANT.

"It cannot be legalized without sin," are ringing words, worthy the source from which they emanated. But there are multitudes who are befogged by the cry of "high license." "Until your paper advocates high license, I shall have no use for it in my home," were words written to a New England journal that is devoted to the uplifting of our homes, and seems to cater to any degrading force in society. War-

ner Miller championing "high license" is voicing a most respectable but sadly mistaken class in the community, who are disgusted with the liquor traffic, and would like to see it removed. Have they ever considered the moral aspects of their position? Will the reception of \$1,000 for a license prevent or relieve the sin? Does the revenue received change the character of the business? Was Judas Iscariot less guilty because he received thirty pieces of silver? Had he received a thousand pieces, would he have been entirely innocent?

License, high or low, authorizes the manufacture of drunkards, if the subjects are sober men at the start. The most stringent license law on record forbids the sale of intoxicating beverages to four classes, viz., minors, women, Indians, and persons of notoriously intemperate habits. But all of the licenses granted give authority to sell to every sober man until he becomes "notoriously intemperate." No interference in the entire process of transforming a sober man into a ruined drunkard, is contemplated in the law!

Can a "high license fee" atone for the crime of making one drunkard? Have they ever considered that the higher the license fee paid, the greater the necessity laid upon the liquor-dealer to press his sales in the community? Is he running a charitable institution to benefit the State by the payment of his license fee? Or is he engaging in a business transaction for his own profit? Have they thought that when he has paid \$1,000 for his license, he has given that money for protection and authority only? That but for that the money has been thrown away? That not a keg, bottle, or tumbler even, has been secured by it with which to carry on his business? That before he can place one dollar to the credit side of his ledger, he must have sold liquor enough to get that thousand dollars back?

In Cumberland, R. I., a few years since, in response to a demand for an increase of \$150 in the license fee, a liquor-dealer said, "Well, gentlemen, if that's the case, I have got to sell more liquor; that's all there is to it." This fact opened my eyes. I had said, "If they are to have licenses, make them pay roundly for them;" not thinking that the increased fee was an inevitable force increasing the efforts to be made by the dealer to extend his sales. He says: "I am in this business for the money there is in it. I am made to pay the State for the privilege of carrying on my business. They don't charge the grocer, dry-goods trader, or butcher anything, but they do me, although my business is just as honorable as theirs. And if they make me pay, why, I have got to be smart enough to get it back." This is their logic—the logic of facts as they meet them.

Have the advocates of high license considered that the license system is the greatest obstacle in the way of the destruction of the liquor traffic? Can they not see how that alone prevents the authorities of the State from removing the "nuisance" which our laws declare the illegal traffic to be? The protection granted by license, high or low, gives it all its respectability or security when an outraged Christian conscience arouses a community to the necessity of destroying it. If they wish to rid the community of the evils of the traffic, they must destroy it; and can they ever destroy what they legalize, protect, and perpetuate by license?

The liquor traffic is the essence of all that we call devilish. "For this purpose the Son of God was manifested that He might destroy the works of the devil;" and license, high or low, prevents the consummation of His mission! In a fit of political madness a man said, "I never voted for license, but I will now." He forgot his allegiance to Christ through his fealty to party.

When Christians go to the ballot-box for Christ's sake, the license system must be annihilated. A vote for license, high or low, is a vote to continue a fiendish business and protect the employment of all the fiendish schemes devised to extend and strengthen it.

The Conferences.

MAINE CONFERENCE.

Augusta District. — This charge, under the able leadership of George R. Palmer, takes the lead of the district in the carefulness that characterizes its attention to all the details of church work. At the third quarterly conference just held there were presented, besides the report of the pastor, written reports from the three class-leaders, the Sunday-school superintendent, and several of the committees appointed by the quarterly conference. The committees had been organized, and the reports were a record of the work done and suggestions with regard to it. I expect ere long man's allotted age to see our different committees become faithful allies of the pastor in church work.

The 83d birthday of our beloved brother, Rev. Caleb Fuller, was pleasantly celebrated at his home in November last, and a very appropriate poem, written for the occasion by Mrs. Emma Huntington Nason, was read by Mrs. G. R. Palmer.

Waterville. — I am pained to record that the pastor here, Rev. C. L. Mills, has been obliged by returning disability to resign his position as preacher in charge, and will seek employment in a milder climate.

Gardner. — The hearts of Dr. E. C. Bass and family were made glad in the reception of an elegant silver service on Christmas Eve—the spontaneous gift of an appreciative people. The report of the pastor at the last quarterly conference showed that eighteen have begun the Christian life. He has obtained thirteen new subscribers to the *HERALD*.

Skowhegan has outdone Waterville in its method of giving at Christmas. At-

ter the tree had been relieved of its burden, Mr. E. T. Merrill came forward and presented to the trustees the mortgage of \$400 on the parsonage property discharged and recorded. Mr. Merrill conceived the idea of removing this debt, and has spent but a short time in solicitation of funds. This relieves the society from debt.

Kent's Hill. — The winter term at Maine Wesleyan Seminary and Female College is progressing prosperously under the popular administration of Dr. Smith, with his efficient corps of teachers. The revised course of normal instruction offers peculiar facilities to those who wish to become successful teachers. There are about 175 students in the several departments. As a large proportion of these students are professors of religion, the term is marked by good order and attention to school duties. Sufficient time is given to relaxation and sport to keep up the health and cheerfulness of the pupils. Besides the usual festivities of Christmas, the students and teachers enjoyed recently a half holiday in skating on Torrey Pond. In the festivities of Christmas the pastor, Rev. C. F. Allen, was kindly remembered. Thirty-five dollars in money, besides other valuable gifts, were contributed by the society on Kent's Hill and at Readfield Corner. A healthy religious interest pervades the members of the Seminary and the community.

Reports from various charges are at hand, stating that the work of salvation is going on. G. C. A.

Portland District.

A good religious interest is in progress in the church at Saccarappa, Rev. M. C. Dexter, pastor. About forty have manifested an interest in becoming Christians of late. Four requested prayers on watch-meeting night. Among those converted are some of the most promising young people connected with the society.

Lewiston District.

Since writing my last letter for the *HERALD*, in which I referred to the work being done at Foxcroft, the pastor, assisted by Miss Pratt, pastor of the Friends Church at Augusta, the work has wonderfully developed, and is still going on. Over forty have sought the Lord and found Him, to the joy of their hearts. Old troubles have been settled on gospel principles, and love reigns where discord was rampant.

At Durham, South West Bend, where once we had a flourishing church, and where such boys were raised and converted as Rev. E. S. Stockpole, now a missionary at Rome, the church has been depleted in its membership until the house was closed and left to decay. Several months ago, some who saw, like Nehemiah of old, the wasted and dilapidated condition of the church edifice, resolved to make some improvements. The enterprise was started by Mr. Thomas, an unconverted man. He was joined by others, and they asked aid of others who had formerly lived there, and had been successful in business life, and yet retained a love for the old church. They did not ask in vain, for the funds were ample to thoroughly repair the house. Then came the question of a minister. This house is jointly held and occupied by the Methodists and Baptists. Those who favored the former, secured the services of the pastors of Park and Hammond St. churches in the afternoon of every alternate Sabbath. Good congregations have gathered, but they need a pastor, and we hope yet to see this place bud and blossom as the rose.

Norway is a manufacturing town, and the tide rises and falls somewhat according to the prosperity or adversity of business. They have passed through a trying ordeal—a strike. But, like the ancient worthies, they have come out of the furnace without the smell of fire upon them. Bro. Corey writes me: "The tide has fairly turned. Many new families are moving into the place, and the Sunday-school has more than doubled its membership, while the congregations are larger than ever. Salary paid to date. Extra meetings held for four days at North Norway resulted in the conversion of five persons. At Norway six have recently risen for prayers, and three have been baptized." The secret of the increase in attendance upon church services and the Sunday-school, may be found in the sending out of two circular letters of invitation through the mail, one by the pastor, and the other by his little daughter, who is a very devoted Christian. Let others follow this timely hint, and note the results.

Libson. — This charge has been greatly refreshed by the outpouring of the Holy Spirit. Thirty have requested prayers, the most of whom are now rejoicing in a conscious salvation. Twenty have joined classes, and one new class has been formed at Libson Centre with ten or twelve members. At the quarterly meeting recently held there, the Spirit of the Lord came down on the people in a wonderful manner, and some half dozen decided to begin the Christian life. (This was at the Fall.) The society here is young, having been organized only about two years. They worship in a hall, but the place is too strait for them. They have purchased a fine lot for a church and parsonage, and have paid for it. In addition to this they have subscribed \$1,000 toward the erection of a church. They are full of courage, and a bright prospect is before them. This charge added \$200 to their pastor's salary; it is being well paid, and all the benevolences will doubtless be advanced. At Christmas the pastor's family was very generously remembered. Among the presents received by them was an elegant cake-basket, spoon-holder, and pickle-dish, all of silver. Pastor and people are happy and hopeful for still better things.

Brunswick. — The pastor, Rev. Frank C. Haddock, writes: "We are having gusts of glory. Fifteen have recently been converted, and the whole community is being stirred." Bro. Haddock came to us from the West last spring, and has not only won the hearts of his people, but has already a large place in the hearts of his brethren in the ministry. We shall be pleased at any time to receive more of the same sort from the West, or any other quarter. Maine is a good place to emigrate to, as well as a great place to emigrate from.

Bethel. — This charge is putting on strength under the labors of Rev. J. H. Traak. Early in the fall he began to hold cottage meetings, and from the first the Lord owned the effort, and a deep feeling was manifested, so that it was thought best to begin a series of meetings at the church. Bro. W. C. Clifford, our Conference Tract Agent, assisted the pastor for a week before the quarterly meeting. The attendance was good, and a deep feeling was manifested, but no break. At the Saturday night service of the quarterly meeting some came to the altar, and at the close of the sermon Sunday morning, the presiding elder invited them to rise, when several manifested a purpose to begin a Christian life. In the evening more were at the altar. Since that time the work has steadily gone forward until more than thirty have asked the church to pray for them, and the pastor says the work seems to be but just begun.

At North Conway one was received into the church, Sunday, Dec. 30, and three were baptized at Lower Bartlett. Both of these societies are prospering finely. The Sunday-schools have not been so large and interesting for years. The largest and most enthusiastic temperance meeting of this Conference year was held at North Conway, Sabbath evening, Dec. 30. Christmas trees and concerts were held at both places, and the pastor, Rev. M. E. King, and family were remembered in the most generous manner. Over \$80 in presents and money gave a substantial token of their high appreciation of their services. The benevolent spirit of this people is not perhaps exceeded in the Conference.

The pastor at Andover, Rev. J. W. Smith, and his family were kindly remembered by the good people of the charge upon the last night of the old year. A goodly number assembled at the parsonage, bringing with them about \$20 worth of the necessities of life. One lady sent a barrel of flour. Everything contributed was intended for a New Year's gift. A social time was enjoyed by all. Two have recently started anew in the Christian life. E. T. ADAMS.

EAST MAINE CONFERENCE.

Rockland District.

Camden. — The work upon this charge is progressing finely, and Bro. Payson is deservedly popular with his people. The debt on the church property is all paid. A new chimney has been built, and the church painted outside. The people are now pushing for a much needed chapel. It is to be built on the lot next the church. The lot is owned by the church, and there is \$115 in hand toward the building.

Friendship. — There is a good religious interest on this charge. None have been converted, but the harvest seems to be ripe. Bro. Gahan, with the aid of his people, expects to gather it for the Lord. Through the efforts of Sister Gahan, a brick cistern has been placed in the parsonage, and conductors Association meets here, Feb. 11-13. All the preachers and wives are expected to be present.

Cushing. — Two new stoves and a new organ have been placed in the church here. The choir have come down from the high gallery and now occupy a place that has been fitted up for them at the right of the pulpit. There is a good interest here, and the people are beginning to feel that next year they can furnish support for a preacher, without the aid of the other part of the charge, as it now is, and leave Bro. Smith much driving over a hard, lonely road.

Bristol. — This charge has been without a pastor the past four months. New Harbor is to be supplied the rest of the year by Rev. W. J. Kelley, of Round Pond. The trustees are going to take hold of the debt upon the church, and hope to have it paid in a short time.

Round Pond. — Rev. W. J. Kelley was kindly remembered by the people on both parts of his charge at Christmas.

Vassalboro. — A fine silver watch, with a gold chain and a good sum of money, was presented to Bro. W. F. Prince Christmas by the people on this part of his charge.

Palmers. — The religious interest on this charge under Bro. Bennett continues good. Five young men started for the Lord, Sunday evening, Dec. 30.

Thomaston. — The annual Sunday-school reunion, Jan. 1, was a decided success. The school is in splendid condition. The report of the second quarter revealed the fact that the school was ten larger than the second quarter. The services of the church are well attended, and souls are being saved. The watch-meeting was well attended and interesting. The sermon by Bro. Gahan was greatly enjoyed.

Rockland. — The religious interest in this church continues. At the last Sunday evening service of the old year four resolved to serve Christ, and at the watch-meeting service two others turned from the world to Jesus.

Waldoboro. — Large congregations continue to greet the pastor at the preaching and social services, and a winning battle is being fought. We regret that Bro. Baker has concluded to give up the active work of the ministry at the next session of Conference. For several reasons this is thought best. He has taken an interest in the insurance business of the late firm of

Cochran & Sewall. The new firm will be Cochran, Baker & Cross of Rockland.

Union. — There have been several conversions on one part of this charge, and at another there is a deep religious interest. The whole charge is looking for better things. Bro. Crawford is doing a good work here. His sermon at Thomaston, Dec. 30, is very highly spoken of.

Damariscotta. — The Bailey Praying Band are assisting the pastors here in special revival services. There is a good interest, and we trust that there will be many conversions. Bro. Chadwick is hopeful.

District. — The preachers on the district were generally very kindly remembered by their people at Christmas. Hard work is being done on all the charges, and the reports at the close of the year will, we trust, show a large number of conversions and a good advance in all the benevolences, with no blanks. FRAIHW.

Bucksport District.

Work on the new Methodist Episcopal Church at Little River (Perry, Me.) is progressing rapidly. The finishing work in the vestry is all completed and ready for the painters. It will be finished in black walnut and cherry. The windows in the audience-room are Gothic, with cathedral and plain glass of neat workmanship. They cost from six to ten dollars each, and most of them have been donated by members and friends of the society. We received one from South Berwick, Me., also one from Bro. O. C. Ward, of Cherryfield. If those who read this wish to do likewise, they can forward the amount to the pastor, Rev. T. A. Hodgdon, Perry, Maine. This society has recently been the recipient of an elegant silver communion set, including napkins and cloth, presented by Mrs. S. S. Small, of Minneapolis. Mrs. Small is one of God's stewards, who makes good use of the wealth that He has placed at her disposal. She is one of the noble, generous-hearted women that Maine has produced, who believes that it is more blessed to give than to receive. We shall dedicate some time in January. T. A. H.

Harrington. — An old-fashioned quarterly meeting was recently held at this place. Several of the neighboring ministers were present and preached, and the people attended from the various parts of the whole charge. The season was one of interest and spiritual profit. Revival meetings have been held by the pastor for many weeks, resulting in the quickening of professors and the conversion of sinners. The interest is increasing every week.

Pembroke. — Since being reported in the *HERALD*, this charge has had a special service over the mortgage on the parsonage property being lifted. It surely was a cause for rejoicing; and what is a source of deeper joy, some have given their hearts to the Lord.

Deer Isle. — The pastor's wife has been deeply afflicted in the loss of her mother, whose death was all the more heavy to bear as she expected to spend a part of the winter at her daughter's home. Large audiences gather at the Sunday services in the new and attractive church. Revival services are contemplated.

Columbia Falls. — Pastoral visiting and revival services have greatly increased the audiences and put a new life into the greater part of the entire charge. Some have begun the Christian life. Meetings have been held in several outlying districts.

Bar Harbor. — Here the society worship in one of the newest and best-equipped edifices to be found in Eastern Maine. The dedication will occur at some future time when the omens look most favorable. The church is an honor to the place and a monument of the pastor's untiring efforts. During the winter months the membership is reduced by removals; still, the religious work is vigorously carried on.

Orland. — The pastor was the recipient of Christmas presents of considerable value. The religious interest on the entire charge is healthy, and an occasional seeker after Christ gives encouragement to work on. Cottage prayer-meetings are held with much profit.

Calais. — The editor of the *HERALD*, whose views have been so pronounced upon the subject, will be glad to know that another church has changed the time of the preaching service from the afternoon to the morning hours. The increase in the audience is the evidence that no harm has been done. The pastor recently reported nearly five hundred pastoral calls thus far during the Conference year. He meets with success in the work, and expects much good from the assistance of Mrs. Van Cott now laboring in the church. Several have been baptized, and some united with the church the second Sunday in December.

Milford. — The damage done by lightning to the church shortly after its completion has been wholly repaired, and much-needed improvements put upon the stable; and no debt has been incurred. The pastor has quite recently been engaged in revival services, several ministerial brethren helping him. The results will appear later. One united with the church a few Sunday since. The work done on this charge the past two and a half years has greatly improved it. J. F. H.

VERMONT CONFERENCE.

St. Johnsbury District.

Special meetings were held at Barton Landing in the Methodist church holiday week.

Eight persons were received into full membership at St. Johnsbury the last Sunday of 1888.

A watch-meeting conducted in the good old way was held at St. Johnsbury Centre.

Mr. Homer N. Penniman and Miss Clara M. Lewis, daughter of the late Rev. D. Lewis of this Conference, were united in marriage at Hartwick on Christmas day. They are to be "at home" in St. Johnsbury.

Another preacher made glad—and warm. Rev. A. Scribner was presented with a fur coat by his Craftsbury parishioners. Mrs. Scribner also received a purse of money.

Mr. George Newton, a "genial" student from the Vermont Methodist Seminary, made himself useful in vacation by taking a place on the Christmas programme in the Methodist church at Conventry. The local press gives him a favorable mention.

Montpelier District. — At the quarterly meeting held at Grndon, Dec. 30, Presiding Elder Trux preached an able sermon to a large audience. Two were received by letter, and one was baptized.

Vermont seems to be having a dearth of Congregational ministers through the eagerness of other States to secure the pastors who have successfully labored in this State. At the present writing the Congregational churches at Milton, Morrisville, Waterbury, Montpelier, Plainfield and Woodstock are without a pastor, the former incumbents having been, except in one instance, called to other States, and more important fields in other States. Meantime every Methodist church has its minister, and goes on its way rejoicing.

Barre Methodists celebrated the closing of the new year in an original manner. Dinner was served in the church vestries at noon. The afternoon was devoted to reports from the pastor and officers of the various societies of the church, and in a discussion of how best to further the interests of the church. The evening was begun with a lunch, after which the Young People's Christian League gave a social and literary entertainment.

Pastor Hamilton at Williamstown was remembered at Christmas of a purse of over \$20. This amount from the people of his charge meant more liberally than two or three times that amount would from some of the wealthier charges.

J. Wesley Spencer, son of our well-known Rev. Haselet A. Spencer, acceptably supplied the Baptist church at West Randolph, Spencer, Jan. 6. This is the second of Bro. Spencer's sons who is preparing for the Gospel ministry.

Has our estimable and genial brother, the presiding elder of the Springfield District, been honored with a "D. D.?" We have just received that honor from Springfield District. For the board of supervision of the church the paper gives us as follows: "Presiding Bishop, Randolph S. Foster, LL. D.; presiding elder, Richard Morgan, D. D.; pastor, ———." Whether this is a *lapsum penae* on the part of the ministerial editor, or the statement of an actual fact which is true now for the first time made public, we know not. Certainly it is true that our brother could wear the honor gracefully, and the Conference would feel honored in the election thus given to one of its most successful members.

The five denominations of West Randolph, instead of going from church to church as they unite to observe the Week of Prayer, have decided to hold all of the meetings in the Methodist church. This is a wise and Christian act on the part of the sister churches of that enterprising village. And it is all the more noticeable from the fact that, when the M. E. Church was started there, a few years ago, there were found many in all of the other denominations who thought that such a move was unbecoming, and would be disastrous to the religious interests of the place. The result has, however, as all will now gladly admit, justified the enterprise. And to no more than to the present pastor, who was at that time the presiding elder of the district—H. A. Spencer—is the success of the society due.

In the absence of the Congregational pastor at Gayville, Sunday, Dec. 30, the pulpit was supplied by our Bro. Dingman.

Watfield is having great prosperity under the labor of Bro. Geo. O. Howe. Meetings are held in two out-districts, twelve starting to be Christians in one week. There is noticeable increase in the morning congregations, and the Sunday-school is rapidly filling up. The pastor's wife has a Sunday-school class of 47—a class which would be hard to match anywhere in the Conference. The Christmas dinner, noticed in the last issue of the *HERALD*, was a decided success, and the people are all jubilant over the decided prosperity which is every where manifest.

At the last quarterly meeting at East Topsham and East Corinth charge, the presiding elder preached at both appointments, which are, by the way, thirteen miles apart, and on the same evening gave an interesting and practical address to the young people at East Topsham. During the quarter now closing one has been converted and received on trial, and two have been received into full membership. The church edifice at East Topsham has been thoroughly painted both within and without, and the pastor, Rev. S. C. Vail, says the best of all is, that God is with them, and they are looking for a spiritual harvest.

It will be seen from the notes which, from week to week, appear in this column, that there are indications of a revival interest at many points on the district. Why may not all the charges and pastors unite in praying for a gracious outpouring of the Spirit, and work for a large gathering of souls? Why may not Montpelier District witness the conversion of six hundred souls this winter? Is this too much to ask? Is anything too hard for the Lord? Are not all things possible to him that believeth? RETLAW.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Presiding Elder Dunning has begun his fourth round of quarterly meetings. He is in good health and spirits and happy in his work.

At Amesbury they had an interesting watch-night service. First the Young People's Council held a business and prayer-meeting. At 9 o'clock was held a social meeting. At 10 o'clock, consisting of coffee, cracker, and cheese, was served. At 10:30 the congregation joined in a promise meeting for mission minutes, after which, the pastor, Bro. Duckhill, preached a short sermon from Rom. 12:1. He was followed by Rev. E. B. Fike, a Congregational pastor. A few moments before twelve all knelt in silent prayer, then sang while kneeling a consecration hymn, and closed with prayer by the pastor. A large congregation was present. The superintendent of the Electric Light Co. showed his kindness by allowing the lights to burn until the watchers had returned to their homes.

The watch-night service at Portsmouth was largely attended and very impressive.

Several new cottages were erected last fall on the Hedding Camp-ground. They are among the best on the grounds. The next summer's campaign is being planned and it will be present time, and the prospects are that it will be an unusually interesting one. B.

Our Book.

DOGMATIC THEOLOGY. By D. D. Roosevelt. Seminary, New York: Charles Scribner's Sons.

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[Entered at the Post-office, Boston, Mass., as second-class matter.]

Zion's Herald.

WEDNESDAY, JAN. 16, 1889.

SABBATH LAWS TRAMPLED UPON.

The tendency on behalf of great corporations to do their business of construction on Sunday, contrary to the law of the State, has been made painfully evident in the public work necessary to the widening of Beacon Street to Chestnut Hill Reservoir, where very often Sunday work, quite unnecessary, has been done. The company constructing the system for running electric cars has violated the law Sunday after Sunday, and seemingly with little, if any, rebuke from any quarter. The work in States for preserving Sabbath ideas and the greatest of all great humane institutions, to which Rev. W. F. Crafts, of New York, is about to give himself, is urgent. Why cannot the Evangelical Alliance of Boston watch movements for robbing workingmen of their Sundays, and make public protest in the daily papers whenever the law is defied? The voice of representative bodies of men is very much more powerful than the voice of any number of single individuals, however personally influential, can possibly be. The church is often "fair as the moon," "bright as the sun," but seldom "terrible as an army with banners." Our Sabbath banner is sadly trampled in the mire under the foot of Mammon.

A CRISIS ON THE CHURCH.

THE HERALD is not an alarmist. With open eyes, however, it seeks to scan the whole horizon. As the voice of the church, all observations will be frankly reported, and convictions as frankly uttered. On this basis we are constrained to say that since the days of human servitude, when that monster held the Methodist Episcopal Church lashed in its coils, the denomination has not been so near to a similar experience as at this very hour. The saloon, now the greatest enemy of the Republic, is colling itself about the vitals of the church. In our very fold the scarlet fang is seen and felt. In the exigency of the Presidential campaign, in which the main issue was painfully doubtful, political complications and alliances were allowed and apparently justified which dulled the conscience and compromised the individual and the church. When once the campaign was over, and the intense and paralyzing strain and constraint was broken, it was expected that the conscience of the individual and the church would re-assert itself and lift again the old-time standards. Instead of such a natural and expected result, like the righting of a vessel after it has been through a terrific storm, there is evidence of a concerted purpose to lower the standard of the church in its attitude toward the saloon to the level of the politician. New York, so fertile in political expedients and practices, leads a wing of the church in this humiliating movement. In place of the hostile and irrepressible opposition to the saloon, the church is to give it sanction and legalize its existence by high license! Warner Miller, a conspicuous member of our church, puts himself at the head of such a movement. THE HERALD, in the name of the church, first uttered its protest. To our surprise, the Northern Christian Advocate sprang at once to the defense of Warner Miller and all Methodists who had sustained him and strained to violence the teaching and history of the church to justify such action. The great official, which should ever awaken the conscience of the entire church to sensitive response on a subject so germane and vital, is silent until forced by the utterances of the HERALD to speak. Its hesitant and apologetic words may be apprehended from a single paragraph—

"It requires no stretch of charity nor strain of logic to believe that one who subscribes to the Methodist Discipline may vote for a candidate on a high license platform without certain circumstances without sacrifice of principle."

Church of our fathers! what say you to such a declaration? Continued silence would have been preferable. With our brief word of warning, chagrin and sorrow, we link the word of hope. A crisis is on the church; but the church will arise and nobly meet it. There is already an awakening as if from an unnatural stupor. The entire Methodist press, with the exceptions noted, are giving forth no uncertain sound in this crucial hour.

New York is not the nation. Methodism is not a Vatican. The membership, as a whole, is acutely sensitive, as it is heroically right, in the matter of prohibition. The Methodist of New England, of the South, and of the West will not sacrifice the honor of the church. Our denomination will not play the role of the Roman Church in prostrating itself to statecraft, nor for the gratification of the personal ambition of any individual, however eminent. Our common Methodism will not brook this persistent attempt to prostitute its prestige and influence for political ends. If some recreant Jonah imperils the ship, then he will be cast overboard.

CHRISTIAN PURITY.

The Biblical expressions "holy" and "holiness" gather into their sense and force all that we mean by our wider vocabulary, in which are such words as "pure," "clean," "true," "faithful," "righteous," "manly" and "good." The claim of God upon all of us is that we shall be and live all our highest conceptions of these words embrace. To "be holy in all manner of conversation" contains the inner and outer life in one Scriptural command. For "conversation" here means living; and therefore the command enjoins a pure soul and pure conduct as a stream from that spring of inner purity. We need not here prove the necessity of a pure fountain if we would have a clear and pure stream. A bad man cannot lead a good life. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things. These are the Lord's own strong words, and they dispense us of other demonstration.

The pure outer life has, then, its source and cause in the inner life. The life within is a renewed, regenerate, redeemed, cleansed life. We accumulate terms, to shut out all misconception. The pure life is an experience before it is conduct. It is the inevitable order. We are not made pure by good behavior. Here, too, proof is unnecessary. All our doctrines of religion are bound up with the fundamental one that man needs a Saviour to cleanse the soul; and we are always teaching in our pulpits that the Holy Ghost cleanses believing souls. The premise and conclusion will not fit each other if we halt lamely at a partial cleansing. It is not good doctrine that God cleanses a soul a little and the soul proceeds to finish the work. There is a glorious co-operation of God and man here in the origins of renewed experience; but the cleansing work is wholly a divine one. Not a particle of it is human; to the last item of it the work of inward purification is wholly of the Holy Ghost. The human part of it is penitent faith or penitence and faith.

Holiness is, therefore, an experience wrought in believing souls who believe unto full redemption. The first stage is a pure soul, not a wise soul, or a perfect soul, but simply a pure soul. But the next stage is contained in this; holy conduct is now inevitable. But at this point bewilderments begin. The axiom will read both ways, and one way is: "I am pure in heart, therefore my conduct is pure. I need give that no attention." Now it happens that an essential part of the evidence for a pure soul is, to the soul itself, this very pure conduct. For we are using the word conduct to embrace emotions and thoughts as well as acts. A man who feels bad emotions and thinks bad thoughts, knows that he is not inwardly pure. It is irresistible logic to himself. And all other persons know his purity only as it is manifest in our first sentence. No inward assurance can override this testimony. "In all manner of living." It will crush the Titanic egotism which now and then exclaims: "I know I am holy, therefore my spirit, temper and conduct must be pure." Let us not fondly hope that we can behave ourselves into holiness, that we can trim and graft the old tree into divine beauty and heavenly fruitfulness. Only the mighty power of God can renew us and make us partakers of the divine nature. Nor, on the other hand, let us refuse in this great concernment the Saviour's rule. "By fruits ye shall know." It is a plain and easily applied rule; and each of us should apply it to himself, and mainly to himself.

Holiness is not an end in itself—inner holiness is a tree to bear fruit in conduct. Fruit is the end of the tree. For that end it is made and is nourished. And therefore do we dwell upon the urgent need of fruit. Fruit! Fruit! Give us the fruits of the Spirit. Let us have no evasions of the real end. We want a church full, a world full, of men who are clean, true, faithful, righteous, manly and good; whose honesty and fidelity are recognized as lights in the world. If an experience does not flame out in these and kindred virtues, it is not an experience of holiness. We press this point because the church has a great stake in a growing generation who know good and evil, the true and the false; who have been bred up to noble ideals of all the virtues which adorn human character "partaking of the divine nature." We want them to identify these ideals with holiness. Nothing, nothing, but pure living will effect the identification. Therefore, seek the experience and live the life of Christian purity.

EDITORIAL NOTES.

The Race Problem.

ZION'S HERALD has made an indubitable record as the champion of the colored race. Gilbert Haven, its most brilliant and aggressive editor, was raised up of the Lord to do an especial work for the black man. The race problem is now a painfully serious question with the American people. The mantle of Bishop Haven rests upon the HERALD as a perpetual inspiration and guide. We would, however, be intelligent and just upon a problem of such magnitude. The question should

be viewed in all its relations. For this reason we make room for an extract from a private letter, not addressed to the HERALD, and therefore with no thought of publication. The letter is written by a cultured and refined Christian lady, born and reared in the South, and whose father was formerly a member of Congress from that section. For ten years past she and her husband have voluntarily taught and done missionary work among the blacks and poor whites, absolutely without remuneration and at great personal sacrifice. Their work has been of the most helpful and far reaching character:—

"I am glad you can see the Southern side of the great race problem. Few Northerners do so, because there is all the difference in the world between generously conceding every possible right to a comparative handful of an inferior race, and between being overruled and submerged by that race in great numbers. You see how prompt (and how unjust) the action of the Government was in regard to the Chinese. Rather than be inundated by an alien horde, we unhesitatingly violated every American principle. Well, we of the South are inundated, and we are not to be inundated by a race of inferior beings. One trouble is that the negroes are never frank with us, never admit us into their views of things. I have felt such a difference between our colored and white scholars. The latter may be savages, but we can get on with them; with the negroes, never. They are suspicious of our motives, distrustful of our friendship, absolutely untrustworthy (if I may call a word). Of course we can do on our own, but we are constantly conscious of a great gulf fixed. As to honesty and morality, it seems impossible for us to convince them that they form any part of religion! I think the Northern missionaries among them seldom understand them; and perhaps it is well that it is so.

"To me, after ten years of daily intercourse and unceasing teaching, they are altogether baffling. Now how can two races so widely divergent occupy the same land? Does history record an instance of such co-existence? We feel that it is plainest duty of the white man as we live, to educate and elevate them—but what is to be the end of it all? I saw, the other day, some interview with Senator Ingalls, about the Indian problem. The gravity of the situation. Of course we brought it upon ourselves; but I for one am just a little tired of suffering for our fathers' sins. Well—we have only to do our daily duty, after all; and it is wiser to forget the problems when we cannot solve them."

The Shade Side of Civilization. The loss of vital and mental force among peoples under the influence of modern civilization, is both sad and mysterious. Statistics prove that insanity, idiocy, blindness and the condition in which we find dead and dumb people, are all on the increase. The "Compendium of the Census" for 1880 gives us the following comparative statement:—

	1850	1880
Insane,	10,770	91,967
Idiotic,	10,770	70,800
Blind,	9,754	48,928
Deaf and Dumb,	9,803	33,378

In that period the population had advanced numerically from twenty-three millions to fifty millions, or but little more than doubled. The number of imbecile and physically defective human beings had increased very nearly five-fold. These figures ought to start inquiry. The cause of the cases are not so soluble into the use of intoxicating drinks. It is well known that among emigrants many go insane, not at first landing, but within a year or two. Homesickness, added to the disappointments which many of these poor people experience—expecting much and finding little—in this region, will be found causes more distressing than most of us recognize. Secret vices, not among the ignorant and poor alone, but in other grades of society, tell upon the constitution with fearful effect. Those nervous diseases which attack indolent and luxurious women often darken down into peculiar forms of insanity. Whenever any of us fight the will of God as that which is expressed in natural laws, mental and physical, results are sure to follow, which in their ultimate developments are startling. But be the causes what they may, here is something for our American optimism to consider, that while our population increased but two-fold, our imbecility increased five-fold.

Prof. Ely at the Vendome.

Prof. Ely's address before the Boston Merchants' Association at the Hotel Vendome, deserves more than a passing notice. It has permanent value. It is the address of a man who has given more time and research to the theme on which he speaks than almost any other man in America. The Professor has "no axe to grind." He is thoroughly disinterested, unless a feeling of righteousness be taken as an interest. There are natural monopolies and unnatural monopolies. The more important "natural monopolies" are such as gas supply, water supply, electric lighting, street railways, telephones, and public roads. These businesses never can be conducted except as monopolies. The Professor argues that they ought to be so conducted as to enrich the public generally, any way so as to relieve the public from unnecessary taxation. He shows how this can be done, how it is done in many places, and always with an advantage to the public. These "natural monopolies," when seized upon by corporations and used for their own ends, contribute to the enrichment of the few at the expense of the many. Why should we pay 40 cents for every article, when 13.12 cents is ample? The Professor's illustrations are his best arguments. And so of all other public necessities. Why should not the general public get the benefit of the "natural monopolies"? We must have certain things in common. We ought to have them as cheaply as we can get them. In order to that, there must be common ownership. How is it to be secured? Prof. Ely tells us how. Instead of paying \$1.25 a thousand for gas, it can be produced equally well and sold at a profit for 37 cents. To-day corporations are stronger than States and cities. The politicians and the corporations work into each other's hands. The public is the victim of the 100 of the people—the victims. The money question is not the only one. Under such a system there is a steady moral deterioration. One politician in Philadelphia had \$10,000 a year simply for his inaction. Had he pressed a certain measure, it would have operated adversely to the money interests of a certain corporation. Let all men read Prof. Ely on social questions. He knows the facts better than most men know them, and he has the courage of his convictions.

PERSONALS.

—Read Rev. Louis Albert Banks on "Revelations," on our second page.

—Hon. Levi P. Morton is a Congregationalist.

—Rev. Thomas Harrison is holding a series of meetings at Beckman Hill M. E. Church, New York.

—Rev. Lyman Abbott, D. D., of the Christian Union, has a brother in Cambridge, Mass., Edward Abbott, who is rector of St. James Church.

—Rev. D. B. Randall is again elected Chaplain of the Maine House of Representatives.

—Rev. Edward P. Dearborn, of Ayer, Mass., has an interesting and instructive lecture upon the "Life and Times of Charles V."

—Rev. C. H. Farnsworth, of Plainfield, Vt., arranged an interesting series of preach-

ing and prayer services for the Week of Prayer.

—Chauncey M. Depew, Cornelius Vanderbilt and Austin Corbin speak together at a meeting of the Railroad Young Men's Christian Association in New York.

—Ex-President Hayes says that the President should be elected for six years, and be ineligible for a second term.

—Bishop Gilbert Haven once said that "No good cause has ever been able to select its advocates."

—There is only one colored Roman Catholic priest in the United States—Rev. Augustus Tolton, of Quincy, Ill.; and there is only one colored Catholic doctor—Mr. Daniel A. Ridd, of Ohio.

—Archdeacon Mackay-Smith has in this month's *Herald* an unusually frank and suggestive article upon "The Clergy and the Times." He says: "The world responds to earnest and intelligent preaching to-day just as willingly as ever."

—Rev. L. Lucie, of South Berwick, Me., is unanimously invited by the officers of his church to return for the fourth year.

—Joseph Cook will begin the annual course of Monday noon lectures in Tremont Temple, Feb. 4. His general subject will be "Romanism as Related to American Institutions." The topic is most timely, and with the usual prudent and questions propounded and answered, will awaken a special interest in this course.

—The Northwestern Christian Advocate says:—

"Rev. Dr. H. W. Bolton, of First Church, Chicago, held his annual lecture on 'New Year's Day at the church, where a multitude of friends gathered to hear the most gratifying of discourses of edification."

—Dr. M. C. Briggs' book on "The Sabbath" has just been issued, and is highly commended by the press generally.

—Rev. E. F. Jones, of Providence, R. I., is holding revival services at Palmer Memorial Church, Detroit, Michigan.

—Robert Hall said that the one aim of the ministry is to bring lost man back to God. That is wonderfully like the Saviour's utterance that He "came to seek and to save that which was lost."

—We regret to learn, as we go to press, that John M. Phillips, esq., one of our honored Book Agents at New York, is lying at the point of death.

—Rev. George S. Hare, D. D., of whose dangerous illness we gave notice last week, died on the morning of Jan. 10. The writer heard him speak at the late meeting of the General Missionary Committee with unusual interest and vigor. He was born in South Egremont, Mass., in November, 1826. He received an academic education, with the intent to follow the legal profession. Upon conversion, however, he chose the ministry. Joining the N. Y. Church Conference in 1847, he soon was called to prominent appointments. He was a man of strong and aggressive mould, able in debate and excellent in administrative qualities. He was a member of the late General Conference. Wesleyan University conferred upon him the degree of A. M., and Northwestern University the degree of D. D. He will be greatly missed, and his loss deeply mourned by a very large circle of personal friends.

—Oliver H. Darrell, one of the trustees of the Wesleyan Association, and president of the Cambridge Young Men's Christian Association, gave a very practical and interesting address at the Young Men's Christian Union, on the evening of the 10th inst., in the course of "Practical Ethics." His subject was, "The Ethics of Business," and he considered the qualifications and high principles requisite for success.

—Bishop Vincent will deliver his new lecture, "Tom and His Teachers," in Mt. Belvidere Church, Chelsea, Thursday evening, Jan. 24.

—Prof. William North Rice and Prof. C. J. Little are included among the list of preachers announced for Cornell University.

—We are very glad that Dr. J. W. Bashford has yielded to the urgent request for the publication of the sermon recently delivered in his own pulpit under the title of "The True Church." This sermon is not only scholarly and profound, but also practical and catholic. It is especially a wholesome antidote to the arrogant assumptions of an element, who we rejoice to say, is rapidly growing smaller in the Protestant Episcopal Church.

—The personal history of many of our aged subscribers is a matter of much interest. The love for the HERALD is strong and tender, and they speak of the paper as of an old friend with whom there has long been the closest and most happy intimacy. We gladly make place for the following brief personal notice, as an example of many with whom the HERALD associates:—

"Mr. W. J. Buckminster, of Malden, was converted at the age of 15 years, and united with the Methodist Church, having previously attended the Baptist Church, of which his mother was a member. She subscribed for the HERALD in 1829 or 1834, which she took and profited by until her death. She was married in 1830 to a young man in Bristol, N. H., who was also a Methodist. They moved to Boston in 1827, and united with the Bromfield St. Church, and the paper was as usual a household word. When her mother died, which occurred in 1840, in 1847 the widow was married to an editor of a Boston newspaper, and as a result of the marriage, she was discontinued in her name, but received through the office. At the time of the marriage he was a Unitarian, but she was a Methodist. She died in 1878. Previous to her death a number of years, his newspaper was sold, and the HERALD was resumed in her name. For six or seven years she had for her personal and has the history of many of the 'old-time' Bromfield St. people deeply engraved on her mind. She was a devoted and true friend of the HERALD, and she says she thinks the HERALD grows better and better each year."

—Those of our readers who have tried various learned systems of mnemonics, and found themselves confused and baffled by the complexity, untrustworthiness and difficulty of the same, will be pleased to learn that a system has been devised which, starting with a key which can be learned in a few moments, will enable one to fix in memory every important date in biography, or history, or literature, and to master such easily-forgotten things as, for example, the names of foreign cities, atomic weights of chemical substances, the height of mountains, length of rivers, etc. There seems, indeed, to be no end to its range of application. The inventor of this system is Mr. J. A. Shedd, a member of our church in a western State. He called at our office last week, and in the course of half an hour, convinced us of the simplicity and practical utility of his method. He calls it "The Natural Memory Method." He has already worked out, for the benefit of his pupils, 1,500 applications of his system, none of them strained or ridiculous, but all significant of the fact to be retained, and embodying a vast store of information. Prof. Shedd is about to open in New York correspondence classes. His address is "The Memory Company," New York, N. Y.

—Bishop Newman says that if the inaugural arrangements were in his hands, he would substitute for a ball a grand promenade concert, where a thousand American artists, vocal and instrumental, would render American

songs and American compositions, and where American citizens could greet the American President.

—President Warren's fresh volume, "In the Footsteps of Arminius," is a most interesting pen-picture of the great theological and religious reformer. Ministers and laymen will read this volume with keen zest and profit.

BRIEFLETS.

—Some one suggests "St. Elmore's" as a good name for a Unitarian Church.

—Syracuse University reports a total of 585 students.

—You cannot serve God by proxy.

—Jan. 31 is the day of prayer for colleges.

—It is more than your money that God wants; it is you.

—The *Christian Standard* quotes entire the HERALD's recent editorial entitled, "Concerning Christian Holiness."

—The building and grounds of the New York Book Concern will cost \$1,000,000. It will be the finest denominational publishing house in this country.

—Seasons of gratifying refreshing and revival are resulting in numerous instances in connection with the Week of Prayer.

—There are 50,000 Methodists in Ireland. They are very poor, yet they raise annually, for church work and benevolence, £50,000, an average of \$5 each!

—Baltimore is the Jerusalem of American Methodism. Methodism in that city has its old-time genius and aggressiveness. In addition to the hundred or more churches for its native population, there are now four German Methodist congregations, with a property valued at \$70,000. Indeed, wherever Methodism has its dependence and its individuality to go along in its peculiar way, such results may be seen.

—The Northwestern Christian Advocate of last week has an editorial of special significance on "Our Church and License."

—It is noticeable, as we read our religious exchanges, to see how largely other churches have adopted the watch-night service.

—The *Heavenly Friend* for January is unusually voluminous, and yet has a supplement. It is a number of particular and refreshing interest.

—The Western Christian Advocate says:—

"Chicago has high license, and nine saloons on one square. It looks as though, if the license were a little higher, there wouldn't be anything else but saloons on that block."

—Take up your burdens every morning with the sincere prayer for grace to bear them that day, and you will not be disappointed. The Saviour said: "Sufficient unto the day is the evil thereof."

—It is with chagrin and humiliation that we are constrained to make place for the following fact which *The Voice* states with such positive and specific declaration that the truth of it cannot well be questioned:—

"Scores of letters are reaching us asking about Warner Miller's denial that he drinks intoxicating liquors. Warner Miller has made no such denial, nor will he. At the Forefathers' dinner and at the Chamber of Commerce dinner in this city, both recently held, and both large public dinners, Mr. Miller did his full share of social drinking; and he does not make any concealment of his social drink habit, but rather defends it."

—Are such social practices in harmony with the spirit and teaching of our Methodism, and is this the man to represent and lead the denomination in its most practical and urgent reformatory work? The New York *Sun*, in a recent issue, is responsible for the following:—

"Dr. Crosby does not give up his practice of drinking wine purchased from some liquor-dealer. Dr. Crosby is engaged in the liquor business himself. He is a member of a club which carries on the business, and as a partner he shares in the profits. Why does not Dr. Crosby go out of the liquor business himself, give up buying and drinking liquor, and demand the exclusion from some liquor-dealer, his own social drink habit, but rather defends it."

—It is this same Dr. Crosby that Warner Miller ardently sustains and supports in the advocacy of high license. These facts are reluctantly stated for the thoughtful consideration of those who are becoming infatuated with the delusions of high license.

—Take heed that in Nebraska, under high license, the beer consumption has increased since 1880 from 40,000 barrels to 108,000. In Kansas, under prohibition, it has decreased from 32,000 to 16,000 barrels.

—A clergyman met a man declining against foreign missions. "Why doesn't the church look after the heathen at home?" "We do," said the clergyman quietly, and gave the man a tract.

—The New Hampshire Constitutional Convention adopted, by a vote of 166 to 131, an amendment to the constitution prohibiting the manufacture and sale of all intoxicating liquors "except cider." This is a result highly gratifying to all friends of the temperance cause, and indicates the prevalence and strength of prohibition sentiment in New Hampshire. Now, let all the friends of the cause take courage and unite in an enthusiastic and ceaseless effort to carry the amendment with the people. This is the immediate work in New Hampshire.

—It is courageous in the *Record*, but just like it, to reveal to the public something of the "true inwardness" of the liquor brotels of Boston as they may be seen by any observer. Fittingly does the *Record* characterize them as "dens that recall bits of Dante's Inferno."

—There is, says the *Record*, also, "utter disregard of the law." The "whole police force," would not be suitable for our columns. And yet this is Boston—Parian, virtuous, religious Boston—under a license law!

—The Nineteenth Annual Report of the Woman's Foreign Missionary Society for the year 1888 is issued. It is a particularly interesting annual, with excellent maps and much information concerning the work never before given to its patrons. Copies can be secured of Miss P. J. Walden, 36 Bromfield St., Boston, office of *Heavenly Friend*, at fifteen cents each.

—The committee on the centennial celebration of the inauguration of President Washington, has issued an address to the churches of the country, suggesting appropriate services at 9 A. M., on August 30 next, the day and hour on which services were held a century ago. A thorough study of the character of Washington and his time, put into a sermon address, would be a most fitting and salutary observance of our ministry of this anniversary.

—The 30th of April falls on Tuesday. Such an address would be appropriate on the Sabbath preceding. Surely, Americans will be profited in studying the character which Gladstone exalts above all others as coming nearest to the ideal patriot and leader.

—The great expectations relative to recommendations for high license in New York have culminated, as we expected, in a compromise for low license. The Legislature is to be asked to fix the fees for general saloon licenses in cities at from \$500 to \$500; in towns, from

\$25 to \$250. Such is the inevitable result when temperance advocates commence to talk with the saloon. All this talk about high license means in the ultimate, low license, and low license means untrammelled traffic in intoxicating drinks. Even the *Tribune* is constrained to say, as the result of the conference of the committee: "The temperance people have gone down further to meet the saloon-keepers than the saloon-keepers have come up to meet them."

—We are very much gratified in being able to announce that the article on the first page from the pen of Rev. Reuben Thomas, D. D., is the first of a series on "Christian Socialism," that will appear in our columns. The articles which are to follow will be upon the following topics: "Hands and Souls;" "Social Prosperity;" "Helping Folks;" "Workers and Shuffers;" "Brain and Muscle;" "Social Respectability." A most urgent demand upon the church to-day is the capability to apply Christianity to the new and pressing social problems of the hour. Dr. Thomas is especially qualified by long study and experience to write wisely and helpfully upon such vital themes. In his notable pastorate in England he delivered several courses of popular lectures to the people upon these and kindred topics, and as an enthusiastic American he has kept in closest touch with the social life and questions which agitate our people. We congratulate our readers especially that they are to have the fruit of his studies upon those practical phases of life which press us on every side.

—The pastor of the Stanton Avenue Church has prepared a unique and beautiful church calendar, on the reverse side of which are arranged daily Bible readings. This is accompanied by a circular letter, giving opinions of distinguished men on the Bible, which are calculated to puncture the doubts of honest skeptics. The printed matter will be kept sent for a few weeks, and pastors who wish to cultivate the habit of Bible study among their people, will do well to communicate with Rev. T. Corwin Watkins, Dorchester, Mass.

A Superintendent for Bulgaria. By the action of the Episcopal Board, at its recent sessions in New York, I was put in charge of the Bulgarian Mission. I desire to secure, immediately, a superintendent for our work in that country. It is a graduate of a Methodist college and a Methodist Theological School. He must not be more than thirty-five years old. He ought to be able to speak German or French, or both, and have a natural aptitude to acquire languages. He must be healthy and strong in mind and body. He must be a man fertile in resources, tact and business ability. He must be a good preacher, with a gift for winning souls to Christ. He must have a clear, definite and pronounced experience of personal salvation.

married, I desire that the wife should be like him, in gifts and graces, and in perfect health. Somewhere in the church there must be the man who can go to Bulgaria, and in the office of superintendent lead on our toilers in that field to a glorious ingathering of precious souls. The fields there are white to the harvest. Write me at 1428 St. Charles Ave., New Orleans, La.

WILLARD F. MALLABIE.

Woman's Foreign Missionary Society.

The quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society was held in Wesleyan Hall, January 9.

Mrs. Dr. Butler conducted the devotions, taking for the Scripture lesson a Psalm which had given especial comfort in her experience in the time of the mutiny in India. The reading of the treasurer's report gave the receipts of the auxiliaries during the quarter as \$1,338.71; annual receipts, with balance on hand Oct. 1, \$5,367.46; disbursements, \$6,555.27. Attention was called to the fact that to meet the Branch appropriations made at the annual meeting, a check of the receipts should be \$7,500.

Mrs. Alderman, the corresponding secretary, spoke of Miss Cushman, at Fiske, of her purchase of a lot of land, with a building, for the day school which previously had been without a permanent place, and which also provided for a new Training School for Bible women. This purchase, advantageously made with the assistance of a friend, was partly provided for by the gift of \$500 by a lady, to be used in the work. The support of the Training School, which is now in the New England Branch. Miss Bowen has entered upon work in Rio de Janeiro, with courage and confidence. Miss Hale arrived in Tientsin, Oct. 16, and proceeded at once to Tsun Hui. Miss Danforth is appointed to work in Nagoya, the third city in population in the empire of Japan, and one of the strongholds of Buddhism. It chanced that Miss Danforth's arrival in Yokohama was upon the same day of the formal opening of the new school of young ladies. Dr. Sheldon's place of labor is to be assigned by the India Conference, now in session.

Mrs. Alderman referred to the disappointment felt in several of the fields by the inability of the General Executive Committee to grant appropriations for new work, particularly the applications for four new buildings, which alone aggregated at least \$30,000. Indications of encouraging progress at Roy Bareilly and other places were a part of Mrs. Alderman's interesting report.

expenses. The Branch to be held on missions on C. A. rooms on prayer offered R.

ary Society. The W. H. M. S., proved to be the understanding the large audience.

Mrs. Chandler the Miss tially filled her station at Castle Rock being done by the missionary, the thrillingly of labor among the Dwight, of Mal- a of life among of their desire od. Mrs. Cooper the importance as to sustain and in East Bos- for that purpose, for contingent

people of that among them, when it was nee- ing in our think that led us to take ed on, and that to form new E. Coorna.

ences.

ERENCE.

The meeting Rev. George S. president, in the made by Rev. Louis and Rev. L. H. Hayes; Dixon, Jr., Nehe and C. Cunningham, E. W. Darst, Edward Dunn, Sturge and H. secretary, Rev. B. W. Phillips, Rev. R. O. Fish, David McCall, L. Lawson, A. H. resolution was

ing in charge the in Washington,

al Alliance, com all evangelical de- viciety, would re- the com- and festi- and reli- and tem- dent Harrison, re- all those fea- the purchase and s. We would also the public mind and frivolity, that, he invited to an in- more becoming a

is estimated that in the congregation al interest is steady, come forward.

This church began service of song, lance, many being the- ologist churches of the mission- ary. The mission- ary counting to \$300, so tionment will prob-

m Full has raised debt on the church. to the society.

ommunion, Jan. 6, ed into membership by letter. Union held. The church dated, the expense of Rev. James M. a collection of \$90

l. Square.—Deplac- is replenished by use of the ordinary on profession seven, besides fourteen who. Fifty per cent. was met, while the A. Mc-

A week ago last sonage was given a as they came, he party adjourned and enjoyed refresh- ment and J. T. Higgins telling interesting the after this, Miss Emma and two readings, and Rev. A. W. who were instrumental in the service. Rev. E. M. T. Mary- told his personal expe- with pleasure to all recently added to the

Twenty have re- ting. Rev. Geo. W. ing the pastor, Rev. A.

interesting watch-night in the church almost all around.

James M. de is en missionary lectures

As during this month every evening, there will be a service from the nine who membership on Jan. 6, S. D.

The Week of the week that will be a week of blessing, evening till Saturday, manifestations of saving sin, and in quickening

sanctifying experience. Dr. J. W. Hamilton, the pastor, with increasing congregations, is leading the people on to glorious victory. Meetings are to be continued every evening the present week.

Newburyport, People's Church.—The Christmas Sunday service on the "Life of Christ," illustrated with fifteen stereoscopic views obtained in London, was most interest- ing and universally approved. The church could not hold the people who came. There is a revival interest, and several have presented themselves publicly as seekers for the truth. Rev. F. K. Stratton, pastor.

Reading.—The Old South Church is prosper- ing. Three of four recent young converts were baptized on Jan. 6. Twelve boys have formed "The Boys' Christian League," working for the North End Mission and Little Wan- damer's Home. The appointment for the Freeborn's Aid Society was \$17, but the col- lection was \$44. Rev. Frederick N. Upham, pastor.

Saugus.—Jan. 6 was a remarkable Sab- bath at East Saugus. Fourteen young men and women were received in full, and one young man was baptized. Another fourteen are ready to be received later. During the last three weeks special services have been held at the Centre, and many have expressed a desire to be Christians, some of whom are heads of families. Rev. G. W. Mansfield, pastor of both churches.

Lawrence, Parker St.—Four students from Boston University held revival services on Jan. 6, with success, for they evidently pos- sess what Chaplain McCabe calls the "flair of prayer," and use it. Eight sought the way. Rev. L. P. Cushman, D. D., pastor.

Malden.—On Jan. 6 Rev. W. P. Odell re- ceived as members of the church sixteen, on probation three, and in the evening several rose for prayer.

Topsham.—The Methodist Church ob- served watch-night, a good-sized audience remaining through the service, which con- sisted of prayer, praise, an excellent sermon by the pastor, Rev. J. H. Tompkins, on the subject, "The End," and a general class, closing with the usual service at the close of the service. The sermon was well re- ceived and the new was ushered in. Two persons were baptized Sunday, Jan. 6, five were received on probation, and three to full membership. The sermon on "Strength" to young men in the evening was so fully ap- preciated, that the pastor, by urgent request, repeated it last Sabbath morning to the edifica- tion of a large audience. The subjects for the Week of Prayer were given to different members of the church appointed for each evening as speakers. The sermon last Sab- bath evening was to young ladies on "Beau- ty." Under the earnest labors of the pastor, the congregations and social meetings have doubled in numbers, and nearly each com- munion has witnessed additions to the church. The Sunday-school is prosperous, number- ing 268.

Wesley Church, Salem.—The pastor, Rev. T. W. Bishop, at an impressive union service with the First Baptist Church, the last Sunday evening of December, baptized, by immersion, three young men. The ladies gave a "Dolls' Reception," the afternoon of the evening of New Year's day, at the Y. M. C. A. Hall, which was a fine success, and drew together a large number of the children and their parents.

B.

Worcester.—Under the management of the presiding elder, Rev. G. S. Chadbourne, D. D., seconded by the pastors, we have just held a very lively and profitable convention of the churches of the city, which was fortunate in securing able speakers, who met the expecta- tions of the people. The convention met in Grace Church on the 3d inst., afternoon and evening, and was called to order at 2.30 by the pastor. Dr. Chadbourne was chosen chair- man, and Rev. W. P. Ray, secretary. Dr. Fol- lows read the Scriptures and offered prayer. The chairman, in a few words, stated the design and utility of these conventions, which enlighten and arouse the people. He then introduced Dr. B. K. Pease, who added to his popularity with the people by the pre- sentation of the important facts connected with the dissemination of the Bible throughout the whole world; show the hand of God in the different crises and events in the production and diffusion of the divine Book which has been all-conquering in its onward march and demonstrating that it is the lever that shall level the whole lump.

Mrs. G. W. Mansfield addressed the con- vention on America as a factor in the Chris- tianization of the world, presenting in plain, choice words, illustrated with facts and figures, the physical, intellectual and spiritual progress of this great question.

Dr. A. B. Leonard showed in a few words that our nation and the other nations of the earth need the Bible.

At the evening session, Dr. Leonard, in an able and exhaustive missionary address—de- livered in true Western style, which was very much enjoyed by the large audience—gave us the true development and prospects of our home and foreign work.

It was after 9 o'clock when Bishop Foster came forward and warned the people of their danger, as he usually spoke from one to three hours; and while his audience smiled at the prospect, the Bishop proceeded to deliver one of his characteristically vigorous and pointed addresses on the mission of the church, and his relations and duties toward the world, for its uplifting and salvation. He impressed us with the shortness of the time given us in which to work, the greatness of the task com- mitted to us, and the kind of Christian de- manded by the holy Lord who gave Himself to save a world. The Bishop got through be- fore his audience did.

The benediction was pronounced by the pastor of the church, closing one of the best of our conventional conventions, the value of which can hardly be estimated when such speakers present such truths.

W. P. Ray, Sec.

Whitinsville.—The Whitinsville Methodist church has received a thorough renovation, and it now stands an ornament to the village and a joy to all the lovers of Zion. Iron ceilings of elaborate and beautiful designs are placed in both the vestry and auditorium. This application of iron is a new kind of work, patented by Messrs. Northrup & Co., of Pittsburgh, Pa. Its many advantages will, we think, before long make it supersede plain lettering of every kind. For beauty and dura- bility, we know of nothing with which it can be compared. If may, in the first instance, cost something more than the ordinary mat- terial, but to work out the same tasteful de- signs by any other method would more than double the labor and expense. There is a hybrid im- itation of Messrs. Northrup & Co.'s work, part wood and part iron, but this is gotten up to avoid the penalties of infringing on their patents, and is a sorry substitute for the gen- uine production.

The painting and frescoing were done by Messrs. Barton & Sons, of Providence, R. I. Every one who looks upon their work accounts to them earnest commendation, and acknow- ledges them to be artists of superior ability. The taste, dignity and harmony of their color- ing make a look into the church almost a benediction.

The church was re-opened for divine service on the evening of New Year's day. Rev. W.

N. Brodbeck, pastor of the Tremont St. Church, Boston, preached a sermon of great eloquence and spiritual power to a devout audience, which filled the church; and at the close of the service, they left with glowing hearts and lighted countenances, both delig- ted and blessed by waiting upon the Lord. The following evening Dr. G. S. Chadbourne, presiding elder of Boston district, preached. Though other attractions lessened his audience a little, yet all listened to this gifted and hon- ored minister with breathless interest as he discoursed to them of St. Paul's determina- tion: "Not to know anything but Christ and Him crucified."

Most of the evangelical ministers of the town and vicinity were present and took part in the exercise. The prayer of re-dedication, offered by Rev. J. N. Thurston, for the last sixteen years pastor of the Congregational Church in this village, was remarkable for its appropriateness and the precious influence an union with which it was replete.

The whole cost of the work is about \$1,300.

The young people, with good cheer and earnestness, raised enough to complete the vestry as their part of the enterprise, and all con- gratulate them on their great success. The bills are all provided for, and the people thank God and take courage. Many of our friends are asking with surprise how so much work could be done for so little money. The secret is mainly the devotion and fidelity of the building committee, Bros. David Smith and Carlos Heath, who have given time, toil, skill and money, and whose example was an in- spiration to all interested. Under the guid- ance of such men, success is ever a certainty, for the people have a mind to work.

QUARTERS.

New Bedford District.

Fairhaven.—Rev. J. D. Bentley is assist- ing in extra meetings here, which are being fruit. Pastor Davis gave a stirring address on sowing and reaping at a neighborhood con- vention in Acushnet on the 4th inst. This church has recently lost a valuable member in the death of Capt. Bailey, a brave, zealous, self-sacrificing, courageous Christian.

MIZPAH.

A special feature of a recent prayer-meeting at St. Paul's Church, Fall River, was a report from the older members of the church. The attendance was large and the meeting interest- ing. Among those taking part was one mem- ber in his 80th year and another in his 80th. The pastor gave an account of the age and time of conversion of fifteen members who were not able to attend. This church has eight members who are 80 years old or over; the sum of their ages is 665 years, and their av- erage age 82 years. There are eighteen mem- bers who are 75 years old or over; their com- bined ages amount to 1,431 years, and their av- erage age is 79 years. The pastor stated that the object of this feature of the meeting was to keep the younger members interested in those who are unable to attend church. This church has a large and aggressive force of young people.

There was a profitable watch-meeting in the First Church, Fall River, Rev. Hugh Mont- gomery, who has been laboring here some time with marked success, preached at 10 o'clock. J. D. Flint, esp., of this church, will visit California next month.

Very interesting watch-night services were held in the Pleasant St. Church, New Bed- ford. The services embraced a sermon by the pastor, Rev. M. S. Kaufman, followed by an old-fashioned Methodist love-feast, in which a large number of testimonies were given, and which lasted until 11.30 o'clock. A consecration service was then held until the advent of the New Year, which was very im- pressive. There were between fifty and sixty persons present, and all entered into the spirit of the meeting with zeal and earnestness. Ex- (Continued on Page 8.)

Church Register.

HERALD CALENDAR.

CONFERENCE. PLACE. TIME. BISHOP.

N. Y. East, N. Y., Jan. 16, 1889.

Brooklyn, N. Y., Jan. 17, 1889.

Whiting, N. Y., Jan. 18, 1889.

Rockland, N. Y., Jan. 19, 1889.

Providence, R. I., Jan. 20, 1889.

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Pro

The Family.

A CUP OF COLD WATER.

BY REV. JAMES TANNER.

A great and mighty potentate was marching on his way, Before him moved his troops of war with floating banners gay;
The brave, the wise, the beautiful, all followed in his train,
While songs of praise and shouts of joy re-echoed o'er the plain.
That was a royal progress, for full wide that monarch's fame
Had spread among the peoples, and all loved and feared his name;
His bravery in the battle-field, his wisdom in the state,
Had linked to his imperial name the epithet, "The Great."
The king pressed on his glorious course, and lo! the music pealed,
While every beaming countenance the common joy revealed.
Then passed the monarch on his way, and round him pressed a crowd
Of courtiers, rich and noble all, who low in homage bowed.

Now, forth from the rejoicing throngs, their sovereign to greet,
Advance a goodly company, with gifts and offerings meet;
The priceless gold, the brilliant gem, the lucid pearl are there,
With many a costly work of art, and tribute rich and rare.
The finest silks the looms e'er wove, with rich brocades of gold,
The spices of the southern isles, and nard of price untold;
The costly alabaster vase, the ivory casket fair,
And skillful, subtle handwork, all beauteous past compare.
Full many a jeweled chalice, full many a casket bright,
And gifts so rich and radiant they dazzled all the sight;
And all as tokens of their love from subjects to a king,
Who smiled in majesty and grace as each his gift did bring.

But, weary 'mid the crowd and heat, the king looked worn and faint,
Though never opened he his lips to utter a complaint.
Close by his side there stood a man of poor and humble mien,
Whose eyes of love, cast on the king, his sore distress had seen.
Then ran he, stirred by impulse strong, down to the rushing stream,
And soon within his hollowed palms the sparkling waters gleam;
Then back to where the monarch sat, in anxious haste he hied,
And pushed right through the courtier crowd up to his sovereign's side.
Up to the royal lips, all parched, he raised his brimming bowl,
Nor did the king disdain the draught, but quaffed the cooling balm;
And, while the courtiers scowled and frowned, he looks on with a smile,
Though, trembling at his daring deed, the man stands awed while.

"Come hither, worthy citizen, no other gift hast thou,
Wherewith thy love and loyalty unto thy king to show;
Thy gift was doubly precious, 'twas a welcome boon in need,
Not all these stores of costly things in worth that draught exceed.
But" (turning to his courtiers near), "that when we pass this way
Next time, a cup meet for a king he surely offer."
Give unto him this chalice bright, of pure and polished gold,
And fill it up with precious coins, of worth and weight untold."
And sure, all of the costly gifts the king that day received,
None counted he more precious than the draught his thirst relieved,
And 'mong the many tokens of his subjects' loyal love,
The thoughtful act of that poor man did most his bosom move.

A greater than that mighty king among us moves to-day,
And multitudes are going forth to meet Him on His way;
Some bring their golden offerings, their frankincense and myrrh;
But He, above all costly gifts, the heart's love doth prefer.
A cup of water, clear and cold, bestowed in His dear name,
His counts as offered to Himself, nor e'er forgets the same;
A cup of water, freely given, e'en at a cottage door,
An act of kindness shown unto the feeble or the poor,
A deed of grace and tenderness done unto e'en the least
Of those He calls "His little ones," He treasures in His breast;
And when upon His royal throne in glory Him we see,
He'll say, "In ministering to these, ye did it unto Me."

THOUGHTS FOR THE THOUGHTFUL.

One test-token of the Master's work on earth was that rough places should be made plain—smooth, if you like—and the wilderness blossom as the rose. The burden you lift may be but a pebble; the planting in the desert but a blade of grass; the rough place leveled but a molehill. It is all fulfillment of His will. This is standing—not groveling—in your lot. Those who cavil at our efforts to do good in nature or in revelation.—*Home-Maker.*

I believe in my soul that all which one discovers of out-and-out good among men, really and truly, is ever found as a fact to have arisen from the recognition of the supernatural—a power coming to the soul through Jesus Christ.—*Norman McLeod.*

The hammer of Thy discipline, O Lord, Strikes fast and hard! Life's anvil rings again To Thy strong strokes. And yet we know 'tis then That from the heart's hot iron is struck the dross. The rich glow spreads. Great Father Divine—Who sparest not, in Thy far-seeing plan, The blows that shape the character of man, Or fire that makes him yield to touch of Thine—Strike on, if so Thou wilt! For Thou alone Canst rightly test the temper of our will, Or tell how these are such a warmth and glow, Such cheerful show of sparks in golden rain, That hard hearts may be melted, cold hearts fired, And callous hearts be taught to feel and see That discipline is more to be desired Than all the ease that keeps us back from Thee.

It is our misfortune that we mistake God's shadow for the night. If a man come and stand between you and the sun, his shadow

falls upon you. So God sometimes comes in and stands between us and worldly successes, and His shadow falls upon us, and we wrongly think that it is night. As a father in a garden stoops down to kiss a child, the shadow of his body falls upon us, and so many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of His infinite and everlasting love.—*T. DeWitt Talmage, in N. Y. Observer.*

The less we expect from this world, the better for us. The less we expect from our fellow-men, whether of spiritual help or of inspiring example, the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. We are always going to be something stronger, purer, and holier. Somewhere in the future there always hangs in the air a golden ideal of a higher life that we are going to reach; but as we move on the dream of better things moves on before us also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hill-top the rainbow is as far off as ever. Thus does our day-dream of a higher Christian life keep floating away from us, and we are left to realize what frail, unreliable creatures we are when we rest our expectations of growth and victory over evil in ourselves. "My soul, wait thou only upon God." My expectation is only from Him.—*Dr. T. L. Cuyler.*

Cheerfulness—how contagious it is! I cannot meet Mr.—— without getting a gleam of sunshine into my own life," said a friend recently. How we all need it! How one cheerful face lights up and brightens a company, and changes in the thought of a dispirited person the whole aspect of a congregation! What right has one to look like a thunder-cloud and to generate darkness and gloom wherever he goes? Be cheerful. Cultivate a pleasant look, and a pleasant way of speaking to every one. Never take a doleful view of things; then no one will cross the street to avoid meeting you, or feel that his peace of mind is destroyed by a brief interview. The clear sky and bright sunshine after days of rain and fog are no more grateful than the cheering face and presence of those who reflect the most of the image of God.—*Christian Inquirer.*

There are, indeed, types of gladness that cannot be reproduced after a first heavy sorrow. We can never again look upon the world with the same eyes. There are void places in our earthly loves that must remain void while we stay here. But there is a profounder love for those who stay with us, a gentleness, tenderness, sweetness of affection, unknown before. Our love gains by loss, grows by amputation. Above all, there is a more vivid sense of heavenly realities, a consciousness of unbroken union with those that seem divided from us, an intimacy with higher fellowships opened for us by those who have gone from us, a more clinging sense of dependence on the Infinite Love, and hence a joy purer and loftier, though its pristine buoyancy is forever lost. Especially in life wastes and the shadows lengthen, may the treasures laid up in heaven give us a familiar, home-like feeling as to the mansion where they shall be ours again, and the very hopes whose failure cast a cloud over earlier years may thus shed over our declining days a gentler light that shall glow brighter and brighter till it is merged in the pure radiance of heaven.—*Dr. A. P. Peabody.*

A HINT FOR WOMEN.

BY MRS. HARRIET A. CHERVIER.

It has been said, and we think wisely, that when the mother of the family is confronted by so many duties that it becomes a perplexity to know what to do first, the most judicious thing she can do, is to do nothing at all for a short space but to rest and reflect. The recent revival of an old saying has furnished an excellent hint for busy workers among women. Four simple words contain a valuable receipt, so simple that there is danger their very simplicity may offset their excellent advice. Three distinct lessons lie hidden in their brief content. "Do the next thing." In the first place, it is clearly shown there is something to be done. Secondly, the duties come on in regular order. Then, again, but one thing can be done at a time. Women are generally systematic in their work, planning to fill each hour of the day with its allotted duty; yet it often becomes difficult for one pair of hands to accomplish what seems to be required of them. Without doubt, work is wholesome, as the Divine decrees do not exact obedience to laws constructed for the injury of the race. But the question arises—Is it just or reasonable that so much must be attended to day after day, such a ceaseless round of wearing, wearying minutes of toil and anxieties? The answer brings us face to face with a few facts worth considering.

Who institutes the order or fashion of things requiring so much toil and needless in connection with our daily living? There is a great deal of prating about modern conveniences and the restoration of old-time fashions, and so on through an almost endless catalogue of new-fangled ideas and notions in connection with the furnishing and equipment of a modern home. A lady spoke recently of visiting at the house of a friend, a person of refined taste and fastidious habits, but whose circumstances required great exertion on her part to maintain herself and to help in the support of her little family. The evidences of her ambition to keep up with prevailing fashions, and her inability to do so with adequate neatness and attention to such matters, was almost pitiful. On the mantels each vase had a ribbon tied about its neck, but the dust lay so thick on the satin surface of the dainty vase as almost to conceal its true color. Titles of intricate design were soiled to a degree robbing them of their beauty. The lady herself, yet in a woman's full prime, looked faded and worn; the effect of the unequal contest between what she considered the requirements of the times and the cruel strain on her energies, revealing itself in her tired face. Oh, is not the life more than the meat of modern relishes in the way of perishable adornment, and the body more than the raiment of inanimate objects and thankless statues of clay?

Everything beautiful in art and nature is worthy of admiration; more than that, it is desirable to possess beautiful things which cost only money. But when the price of dainty food or of dainty articles in our homes is a wear and strain on heart and brain, then they are far too costly for Christian women to desire to own. Think of the beautiful, restful, instructive books which could be read while one useless ornament is being painted, knitted or earned! There is too much, far too much, that is merely superficial and showy creeping into women's lives and pressing their claim as something useful, when in reality they are only harmful. There is much to be done of a legitimate, sensible kind, and God has ordained it should be so. Regular duties can be performed, and time is given for their performance. One at a time the needs of the

day present themselves; it is the part of a true woman to meet them with calmness and a determination to willingly execute their claims. "Do the next thing," but let it be a solid requirement, not simply that of some passing fashion demanding time and strength to be wasted at the last. To make home attractive is woman's special right and province, but to make herself a slave in order to adorn each mantle, table or chair, is wasting precious time and energies for naught. It is while on earth the heart is to be prepared for its eternal adornment, the soul to be made meet for the Master's kingdom. These are the vital things demanding the first attention of all. Why worry and toil to so great an extent over what costs women so dear, but yields only a meagre return?

ABOUT WOMEN.

—Mrs. Burnett's famous juvenile, "Sara Crowe," has been brought out in Germany in the Tauchnitz series.

The largest public school in Chicago has a woman principal, and she has won the place by merit.

The queen of Madagascar has presented Mrs. Mary Clement Leavitt with a gift of \$100 as an expression of her interest in the total abstinence work.

Mrs. Sarah Bierce Scarborough has been elected principal of the new normal department and instructor of industrial drawing at Wilberforce University, O. Mrs. Scarborough was professor of French in Wilberforce University for six years.

Mrs. Harriet Beecher Stowe has largely regained her health. She is able to walk out every day and writes letters to her friends in a firm, strong hand.

Miss Mary McPherson, of New Glasgow, N. S., was recently appointed as stenographer to the Provincial Secretary. She is said to be the first woman ever appointed to a government position in Canada or any of its provinces.

Miss Annie Romberger, of Chicago, is supposed to be the first woman dentist in America. She entered the Pennsylvania College of Dental Surgery more than fifteen years ago, and completed the course in spite of the opposition of the students and faculty. She graduated the third in her class. For twelve years she has been building up her practice, which now yields her an income of \$6,000 a year.

Mrs. May, chairman of the committee on resolutions in the Ohio State W. C. T. U., "brought down the house" by the following quotation from a German salon-keeper: "We must watch dem vimmen—kosen dey get dem ballots our pinness is gone." With the usual objection of women, the convention at once unanimously decided that they wanted the ballot.

There is no profession which offers more inducements to a large class of intelligent and kind-hearted women than that of nursing. One of the first considerations is the fitness of the applicant; for good nurses, like good artists, are "born, not made." Keenness of perception and absolute repose of manner are imperatively necessary. There is no more responsible position than that of nurse; for the most skillful physician finds his hands tied, and his best skill unavailing, if his orders are not obeyed. There are several large training-schools in the country to-day, meeting with constantly increasing patronage.—*American Queen.*

BALLOT REFORM.

BY MRS. ORND NICKERSON.

WE do not write of this reform as regards the fraud and crime of buying and selling and "counting out" votes, but the injustice—to use no stronger term—of denying to one-half of the citizens of the Republic their right and privilege to the ballot.

"Woman is the race," says Prof. L. F. Ward, in the November *Forum*; and that to elevate the race, you must first elevate woman. If this be so, how easily we can see the impropriety and incongruity of debarring women from educational privileges, especially the powerful and practical one of the ballot-box. Who, so much as the mothers of the land, should make, or at least help make, the laws of the land by which they are to be governed? Who so capable as they are of understanding its needs and what is for its best good, as they who are dealing with the human soul and body to form out of them the greatest human possibilities from their first entrance into the world until the years of maturity? They bring not to the task so much muscle and brawn as mind and morals, deep love, earnest purpose, and perhaps watchful prayer. Is it not ignoble in a government which depends upon them for the perpetuation of the race and nation, to say to them—You can have no voice in our national councils, no acknowledgment of your natural claims. "Saving the family saves the nation," as the *Christian Union* has it. The mother is the source to which we mostly look for the salvation of the family. But what if the laws of the land are such as to confront her in the very outset of this work, and still more as her children reach mature years? What if, after all her expenditure of love and teaching and prayer for them, temptations to sin from sources which the law allows beset them on every hand outside of home doors? And, not strong enough to stoutly resist them, they finally yield, and are lost not only to home and society, but to themselves and the nation. Where is the remedy for such a state of things? In removing temptation. Give woman the ballot, and I will venture to say that to a great extent that remedy is made practicable.

Would there be the bawdy houses, the gambling dens, the gorgeous but murderous saloons, enticing to destroy the young, the middle-aged and the old, and telling most fearfully on the woes of the wives and mothers of their victims? What a revelation comes from Omaha, where the city officials, for a monthly payment amounting yearly to \$24,000, allow an infamous trade which reaches in its results even to girls in the Sunday-schools—one lady knowing of twenty such cases! What revelations, also, from statistics of crime in the United States! In Massachusetts the prison population has more than doubled in its relation to the great population between 1850 and 1887, and this, it can be proved, not the result of immigration. Mr. Geo. R. Stetson says, in the *New Princeton Review*: "We are in a period of moral decadence."

We ask again—Where, or what, is the remedy? Would it not be, as we said before in different words, to inject into the body politic, through the women of the land, the superior moral power which they are acknowledged to have? Bring them in as the reserved force which is not only to save the nation from further moral decadence, but to help repair wastes already made.

Very pertinent upon this point are the words of Lord Salisbury, Prime Minister of England, before an audience of six thousand people in

Edinburgh recently: "I earnestly hope the lady is not far distant when women also will bear their share in voting for members in the political world, and in determining the policy of the country. I can conceive no argument by which they are excluded. It is obvious that they are abundantly as fit as many who now possess suffrage, by knowledge, by training, and by character; and their influence is likely to weigh in a direction which, in an age so material as ours, is exceedingly valuable, namely, in the direction of morality and religion."

Such a divorce as now exists in the forces God set in motion for the interests of the race, is as impolitic and unnatural in national as in family affairs. What do we see? Men of the lowest type, familiar with crimes of every sort, and ignorant almost as the beasts that perish, natives and foreigners, helping to make the laws of the land for wise, noble and saintly women, without their having any voice in them.

And what a travesty of justice it is, that men alone should mete out their own penalties for the most horrible crimes committed against women, as well as those against society in general. An unrepresented class is almost necessarily a wronged one, inasmuch as no class can fully understand the wants and needs of another; consequently cannot legislate for them fairly, however well disposed to do so.

Woman must have the ballot not only under the race proposition, but because in a Republic she has as a citizen a right to it. She must have it for the protection of herself, her family, her property, and her country. We say then—Make way! Make way at the ballot-box for the mothers of the land, and also for the noble band of women, who, though not mothers, are one with them in love for the best interests of the nation! Thus will they have the privilege, by influence in a crystallized and legal form, of helping to displace fraud by honesty, bribery by square dealing, extravagance by economy, impurity by purity, unrighteousness by that righteousness that truly exalteth a nation, putting it on a broad and firm basis.

South Harwich, Mass.

THE RIVER.

Bow Hackley, the Michigan poet, author of "De Massa and de Sheepfold" and other dialect poems, some of which have unusual merit, contributes the following to the *Chicago Times*:

I dreamt dat I saw de ribber of life
Dat flows to de Jaspah sea,
De angels war wadin' to an' fro,
But none ob 'em spoke to me,
Some dipped dere wings in de elv'ry tide;
Some were alone, an' some side by side.
Nary a one dat I knew could I see.
In dat ribber of life,
De ribber of life,
Dat flows to de Jaspah sea.

De ribber war wide, dat ribber ob life,
De bottom I plainly could see,
De stones layin' dar whiter den snow.
De angels looked like gold to me,
But angels kep' wadin' to an' fro,
Whar dey dey come from? Whar dey dey go?
None ob 'em sinas like me I know.
In dat ribber ob life,
De ribber ob life,
Dat flows to de Jaspah sea.

De watah war clear as de "well by de gate,"
Whar Jesus de light first see,
De softest ob music from angel bands
Come ober dat ribber ob gold and sands,
Come ober dat ribber to me,
An' den I saw de clouds break away,
Revealin' de peartly gates ob day.
De beautiful day dat never shall cease,
Whar all is joy, an' lub, an' peace.
An' ober dem gates war written so clear:
Peace to all who enter here.
De angels war gadderin' round de frons,
De gates done closed, I war left alone,
Alone on de banks ob a darkenin' stream;
But when I awoke I foun' 'twas a dream.

Ise gwine to ford dat ribber ob life
In de eternal day,
Ise gwine to bear dem hebenly bands,
An' feel de tech ob ole time hands,
Dat long has passed away.
Dere crowns of glory I all I'm told,
An' lubly harps wud strings ob gold,
An' I know of dare peace beyond dat sea,
But I fers to de weary, dere rest? I see
Beyond dat ribber, dat ribber ob life,
Dat flows to de Jaspah sea.

AT NO. 28.
A HANDSOME and distinguished-looking young man and a pretty, graceful young lady were going into the door of a humble house in the East End of London, and so unsuited to the place, so unlike its accustomed denizens, did they look, that a saunterer through those wretched streets, in pursuit of picturesque poverty perhaps, and determined at any rate to see what life at the East End was like, had his curiosity aroused.

"Who are they?" he asked of a decent-looking man, who like himself had been watching the young couple, while he worked away on a door-step he was mending.

"You mean that 'andsome young gent and de pretty young lady, as just went into No. 28?"

"Yes."
"Well, that man is Mr. Cavendish Boyd—the Honorable Cavendish Boyd, some says he is—and de pretty young lady is his wife, as he married about two years ago, and brought her here to live."

"To live! What do they live at No. 28?"
"They just does, sir, and a power of good they do 'ere too. If you'd like to know de rights of de story, 'ere comes de districk visitor as has just call'd on 'em. Good-afternoon, Miss Minnie!" and he pulled off his hat to a lady who was approaching. "If you please, ma'am, this 'ere gent is interested ober de Honorable Cavendish Boyd and lady, and I took leave to say as you could tell him about 'em."

The lady smiled. She was a lady well on in middle life, with a sweet but weary face, and a gentle, low voice.

"Yes," she said, "I can; and I'm not sorry to tell you de story, for it makes one believe that de religion of Christ—de religion that means really loving your neighbor as yourself—has not died out in de world, though perhaps you don't come across it very often."

"Three years ago Honorable Cavendish Boyd came of age. His father and mother were both dead, and he came into a comfortable fortune when he was twenty-one—not great riches, you know, but enough to take good care of him. He was fond of travel and study, and he meant to see de world of men and books, and people thought life was opening very brightly for de handsome, prosperous young man. But all of a sudden something took hold of him. He didn't talk much about it; but it must have been de breath of a new life in his soul, for he changed all his purposes and plans. He began to come down here every day among these poor souls, not preaching to them or making a fuss about anything, but just searching out what he could do to help them, and treating them as if they were poor relations of his own, whom he was bound to see to."

"That went on for awhile, and then a still stranger thing happened. He married, and came here with his wife to live. I have been told that de lady was an orphan, as well as himself, and there was no one to oppose their

wishes. At any rate, married they were, and down here they came; and Mr. Boyd only said, when he had occasion to say anything about it, that he thought they could help de people best by just living among them. And here they have been ever since. If a man in this neighborhood is ill, Mr. Boyd is pretty sure to be nursing him; and you'll find Mr. Boyd among de sick women and babies. I don't believe dere's a man or woman on this street who wouldn't die for either of them, if it came to that."

The lady smiled faintly, but there were tears in her eyes, and she spoke her next sentence in a very low voice: "And I think sometimes, if de Master came to find His own, He would not pass by No. 28."—*Youth's Companion.*

Our Girls.

DORA.

DORA B—was famous as "a charming person," even as a school-girl. She had a winning, appealing loveliness, a sympathetic voice and numberless gracious, fascinating little ways that won every stranger. At school she was always clinging to her teachers and caring them, but she invariably kept the class waiting, and had forgotten her book and slate when she came.

She hung about Bob at home, and called him her darling; and Bob was very proud of his lovely sister. But she never remembered to mend his gloves or to cover his ball, though he asked her a thousand times, and she meant to do it.

She was very late to every meal, and wore out the one overworked maid in running errands for her, which she meant to do herself, but had forgotten, and in trifling services which she was too thoughtless to regard as her own duty.

"Dear papa," said her father to her once, "you could help me greatly by copying these papers for me. My eyes are failing fast from so much night-work."

She flew at him to embrace him. "Oh, dear papa, it will make me so happy!" she cried, enthusiastically, and told all her friends "how delightful it was to help papa, who was so overworked!"

But she never found time to copy the papers, though she meant to do it. She meant to marry John C—, to whom she had been engaged for years, and who had worked hard to prepare a home for her; but at the last moment she married another man, and left poor, honest John to the laughter and sneers of the village.

She meant to be a good mother and a careful child-rearer when they were in a good humor; when they were fretful and sick, she had a nervous attack, and left them to the care of her husband. She was full of plans to make home happy. She began many garments for her children, but never found time to finish them.

She never rose in time for breakfast, and her husband and boys ate a badly-cooked meal in a cold, untidy room before they left the house for the day. She forgot to pay her bills, and was afraid to meet her baker, milkman and cook, whose money she had used to buy some bit of finery for herself.

At last she died, in middle age, and every body, remembering her sweet face and constant protestations of affection and good intentions, declared that the world had suffered a great loss; but, looking back, nobody could remember any practical service which she had rendered to husband, child, or friend. She had perpetually vowed devotion to them all, but in reality she had dawdled through life, intent only on the fulfillment of her own selfish aims, always served, and never serving.—*Selected.*

The Little Folks.

NAN'S TALENT.

"HURRAH for grandfather!" shouted Oscar Ferris, holding up a bright shining gold piece. "Twenty dollars—just think of it! What did you get, Ned?"

"I didn't get but ten."
"That's because you are younger than I am; but did he say anything about it when he gave it to you?"

"He said he should want to know next year how we invested it."
"Just what he said to me. It sort of cramps a fellow a little. I wonder if Nan—oh, there she is! Say, Nan, did you get anything?"

"Yes, five gold dollars."
"Something like the talents," said Ned, laughing.

"I should say so. Of course grandfather can't expect you to do much with five dollars. With ten or twenty, now, it's different. I tell you what I'd do with it—punch holes through them and wear them for bangles—all the girls do."

"Yes, I suppose I can," Nan mused, turning over the pieces. "It is so small. It is a little like the talents, isn't it?"

The year came around, and with it came Grandfather Ferris with his cane and spectacles, and sharp, kindly eyes back of them.

"Children," said he, "I expect you are ready to give an account of the presents I gave you last year; so each may write out a statement of what was done with the money, and hand it to me."

The next morning three neatly folded papers were laid by his plate, and that same evening he came to the family sitting-room with them.

"Well, Oscar, I see you have here:—
Purchased second-hand bicycle..... \$20 00
"Tried it out"..... 20 00
Total..... 40 00
On hand, new bicycle..... 40 00

"Yes, sir," said Oscar, promptly. "I have made thirty-five dollars on the twenty."
"You bought Ed Hardy's, at first, I hear."
"Yes, sir—just as good as new; but his father failed, and Ed had to dispose of it. I snapped it up the first thing. Jed said I could have paid more for it, but I'd held Ed to the bargain."

"To whom did you sell it?"
"To Bob Trapp. He broke something to his leg before the first race, and was laid up. The only one he could get hold of. 'Twas a capital chance. I was shrewd enough to refuse to lend or hire it out, so he had to buy or give up the race, and he had to pay my price for it."

"I see. Shrewd, very shrewd! Wou a race, too, with the new one."
"Took the first prize over Billy Kemp. He tried hard to get it. You see he rode Trapp's, and was to have half the prize if he won—wanted to set up some sort of street status, believe; but I spun right away from them all."
"Ah!" said Grandfather Ferris, simply, as he turned to Ned's paper. "So you've tried printing, eh?" as he read:

For de second-hand press..... \$5 00
"Tried it out"..... 5 00
Paper and cards..... 5 00
Ink and sundries..... 5 00
By first gift of cash..... 10 00
500 cards printed..... 5 00
Programmes printed..... 5 00
Balance on hand, press and..... 20 00

Well, you've done a little better in making out your statement. Mr. May says you do very good work, too—keep things clean, print straight, and spell all right."

"I tried to, sir; because I wanted to build up a paying business in future for myself," Ned replied.

"Just so. An eye to self-interest, I see; but it's right to do any work well that you undertake."

He turned to Nan's paper as he spoke, and looked closely at it:

For Apples and peanuts..... 10 00
"Cat fare"..... 10 00
"Wanted"..... 10 00
Grapes, oranges, and bananas..... 10 00
Something to drink..... 10 00
Total..... 50 00

Well, well! Quite a little gourmand!" he exclaimed.
Nan's face flushed, but she kept silent.

"I intended to test your capabilities for using money, children," said their grandfather; "and a good watch was to belong to the one that made the most of it."

The boys' eyes sparkled, and Nan's lip quivered.

"Most what?" asked Uncle Forth, suddenly laying down his paper.

"Most in every way—money and good to every one concerned."

"Well, as I happen to know something about Nan's profligacy, I guess I'd better explain."

"O Uncle Forth, please don't!" burst forth from Nan.

But he only smiled and laid his hand over his lips.

"Grandfather has not been treated fairly. Billy Kemp's street stand was supplied with apples and peanuts with that first dollar, and he has made twenty-five out of it. If he'd won that prize, Oscar, he'd have a splendid start now."

Oscar colored, but Uncle Forth went on.

"An old lady told me that a certain little girl gave her one dollar's worth of cat-fare tickets, so that her consumptive daughter would not have to walk to her work in bad weather; and she has not missed a day or been sick this winter, when she used to have a doctor's bill to pay every spring, and as the danger of losing her place besides, as well as of going into quick consumption by exposure. Then that worsted, Mrs. Bandy, who knits lace to sell, and so she has something about. She started out with fifty cents' worth of material, and now she makes a decent little living off her sales, she tells me."

"Well, there's grapes and oranges," growled grandfather, blinking rapidly.

"Yes, old ladies' work for Granny Wau's sick niece, who, when the delicacies tempt her appetite so that she soon gained strength, said the first dollar she earned when she got well; and she sold her for a few tools to use for a poor lame Swedish boy, who had some lovely toys for a fair, and every body was pledged to pass the money on to some one else in need who would do the same. And I expect it's going yet. Such things never stop."

But he stopped long enough to pat the head which had dropped upon his knee.

"Well, Granny Watts didn't drink did she?"

And grandfather picked up the paper again and said to Nan, "I don

